

Citation Examples

Along with the adoption of societal types came participation in the Roman *mores*. The importance of the *mores* cannot be overemphasized. After all, for Woolf

[a] symbolic centre did exist in the Roman cultural system, but it was located not in any one place, or region, but rather in the set of manners, tastes, sensibilities and ideas that were common property of an aristocracy that was... dispersed across the empire.¹

While Woolf is correct about the transportation of the *mores*, their certainly was hearth of the *mores* – and it was Rome. For the Roman elite, the emphasis upon the adoption of *mores* was central to participating in *humanitas*, or the Roman notion of civilization.² This can be contrasted with the much more narrow cultural definition of other groups, such as the Greeks, who considered lineage and religion as the primary basis for meriting inclusion in culture.³ Thus, being Roman is not necessarily the wholesale adoption of Roman *Reinkultur*, or pure culture, which may or may not have actually existed, as much as it was entering into a debate about what Roman *Reinkultur* consisted. This is why “Roman identity remained so attractive to those within the empire, yet failed to enchant those beyond it.”⁴ Additionally, Romanization did not consist of an adoption of one ideal type, as if there was only one idea and way of being Roman. Rather, there were so many kinds of Romans to become that becoming Roman meant “acquiring a position in the complex of structured differences in which Roman power resided” instead of “becoming more [like] the other inhabitants of the empire.”⁵

¹ Woolf, Albert. *Becoming Roman*. Some Press, 1999 p., 241.

² Ibid., 248 (When quoting from a source twice in a row, you can abbreviate the work by using the term “Ibid.”)

³ It needs to be noted, however, that Romans thought they were the only civilized people. Rather, Civilization was a prerequisite for entrance into the *populous Romanus*, the Roman political-religious community. See Ibid., 59.

⁴ Ibid., 248.

⁵ Ibid., 245 and 242.

Comment [HMI1]: When you quote more than 4 lines of text from an author, you block quote it.

Blockquotes are indented 0.5” on each side and single spaced.

Blockquotes do not have to wrapped in quotation marks because the unique formatting tells the reader that it is an extended and direct quote.

Comment [HMI2]: This line here was written by me, but I am adapting (or paraphrasing) an idea Woolf had.

I honor Woolf by noting (via footnote or other type of citation) where I got this information from.

Comment [HMI3]: Sometimes when you are writing, there is information that you need to present to clarify or qualify information, but that does not fit into the flow of your paper.

In such cases, use a footnote (even if you are using in-text citations) and add the clarifying or qualifying information there.

In this case, I did not want the reader to think I was giving the wrong impression concerning Roman notions of civilization.

Comment [HMI4]: Often, you will be able to work in a direct quote from an author into your writing.

When this occurs, wrap the direct quote in quotations and add on a citation on the end.

Comment [HMI5]: Sometimes you will need to slightly adapt the direct quote so it flows with the rest of your paper. When you change a word or two, wrap the changes in [brackets] so that the reader knows that you have made a slight change for the sake of readability.